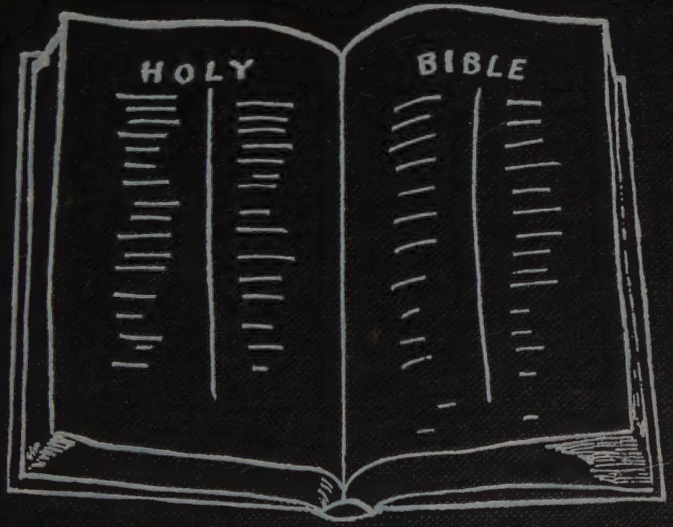
A BLACKBOARD CATECHISM

BREWER



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A
Blackboard Catechism

A Blackboard Catechism

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The Church Catechism

Explained by Means of Free-hand Drawings

By

Rev. Clifton H. Brewer

Rector of Trinity Church

Roslyn, New York

Milwaukee

The Young Churchman Co.

1914

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PREFACE

The contents of this little book have stood the rigid test of four years' use, with consistently good results. That is why they are now put into this permanent form. My one hope is that others will find them equally useful in serving the waters of life to our precious heritage of young people.

My own custom has been to use one lesson each Sunday at the opening exercises of the Church School, drawing the picture on a blackboard before the whole school and beginning to talk as soon as the picture was started. Allowing for a summer vacation and for the several Sundays when other important matters crowded out the Catechism talk, the thirty-seven lessons have sufficed for a year.

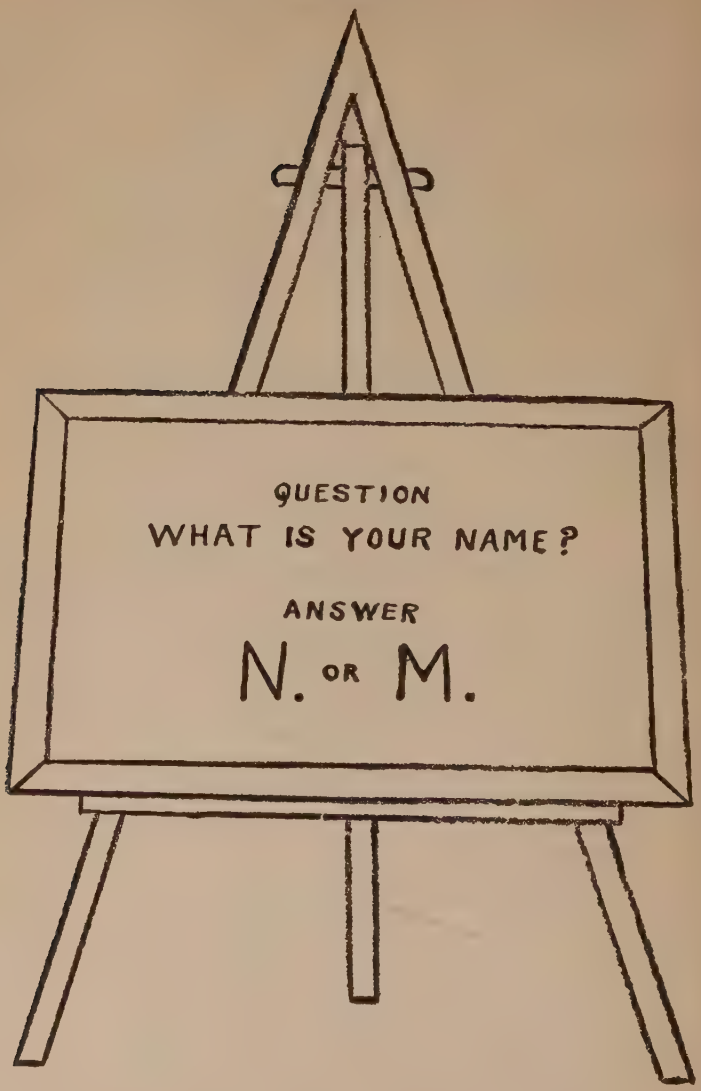
The pictures are for illustration, not for purposes of art. They are all simple. They should be drawn free-hand, as quickly as possible. The idea, of course, is to catch full attention and to hold it till the end of the talk. First drill the school in the Catechism answer, having the children repeat it as often as accuracy requires, and then proceed with the picture.

Large sheets of paper can be used instead of a blackboard. Also this book can be used with paper and pencil as a text-book for classes or for individual instruction in the all-important teachings of the Church Catechism.

CLIFTON H. BREWER.

Trinity Rectory,
Roslyn, New York,
August 1, 1914.

LESSON 1



LESSON 1

"WHAT IS YOUR NAME?"

"N" or "M" means name or names. M is two N's put together, just as W is two U's put together into one letter. The name of the letter shows this. If we want to call your attention to page 75 in a book, we write "see p. 75." If we refer to more than one page we write two p's, thus: "see pp. 75, 76, 77, etc." So with our names. N, the first letter of the word name, refers to one name, and M (two N's put together) refers to more than one name.

Everybody has a surname, which is that of the father, and a Christian name or names, given at the time of Baptism. John Henry Jones had his name Jones as soon as he was born because that was the name of his father. He was given the names "John Henry," his Christian names, when he was baptized. "John Henry," the minister said, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Therefore the names by which boys and girls are known are Christian; they come through the Church. Be very careful, then, to keep these names good. A careless word or a mean little act can give you a bad name for a long time and perhaps forever. Other people's names, too, should be kept sacred. Names involve reputations and character. You have no right to speak lightly of other people or to mention their names if there is any chance of injuring them.

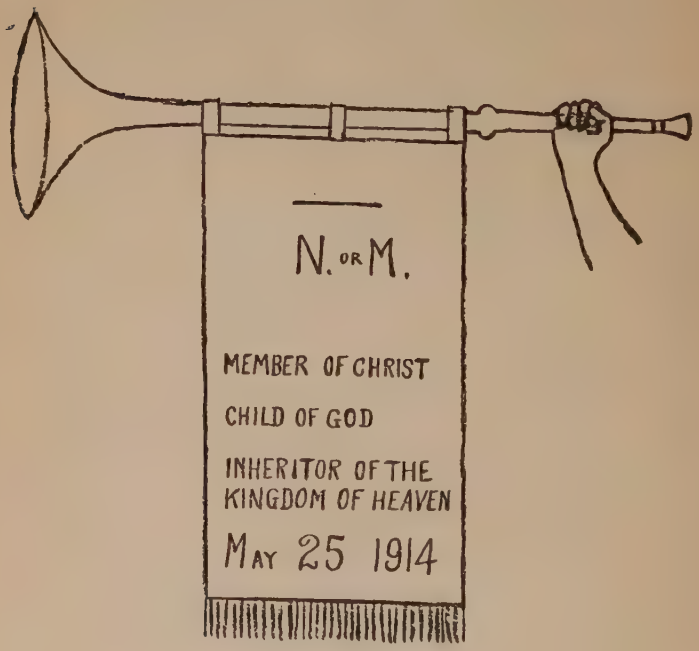
There is no profit, then, in gaining the whole world or any part of it if in doing so we lose our own soul or our good name. Strive for the important things and let the others go. Make your name stand for sweet and holy living. That is what Jesus asks. If you ever have any doubt about the value of a good name, think of what the name of Jesus means to the whole world and sing again the lovely hymn which begins

> "How sweet the Name of Jesus sounds
> In a believer's ear!"

LESSON 2

QUESTION. Who gave you this name?

ANSWER. My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.



LESSON 2

"WHO GAVE YOU THIS NAME?"

In the picture is what we may call a baptismal trumpet, with banner attached. The sound of this trumpet is sweet, because it is blown to announce to the world that N. or M., you or your friend, was baptized and made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven" on May 25, 1914.

In the baptismal service the minister says, "Name this child." The sponsors then tell him the name or names, which the minister uses as he performs the baptism. These Christian names never change.

"Sponsors" are those who are reSPONSible for us. They answer for us at baptism when we are too young to answer for ourselves.

A "member" is a connected part. At baptism we are joined with Jesus Christ and are made part of His Holy Church. He asks everybody to be baptized in His name.

"Child of God" means not only that we are God's children, but also that He is Our Father. That is why Jesus taught us to begin the Lord's Prayer, "Our Father, who art in Heaven, etc."

An "inheritor" is one who receives something as a gift from one who has died. We receive the Kingdom of Heaven as a precious gift from Jesus Christ, who died for us on the cross.

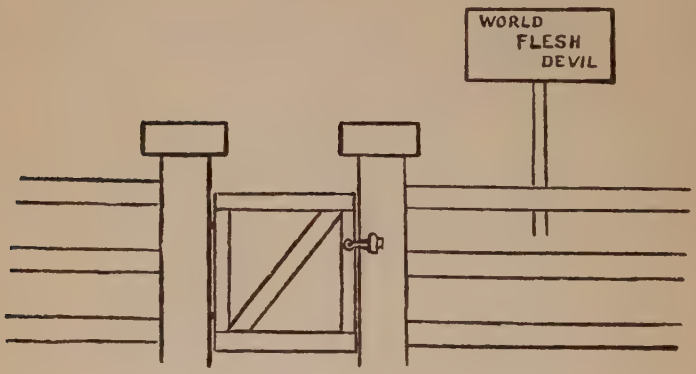
All baptisms, except when a child is very sick and in danger of death, should be held in the church. By "the church" we mean the church building. Of course the Church is really God and ourselves; the church building is the place especially consecrated for us to use in worshipping God.

Baptism makes a child important at once because he or she is thus made part of the Church of God. The full name is written in the official records of the church where the baptism occurs, together with the date of birth and the names of parents and sponsors; also the date of the baptism.

LESSON 3

QUESTION. What did your Sponsors then for you?

ANSWER. They did promise and vow three things in my name: *First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh;* Secondly, that I should believe all the articles of the Christian Faith; and Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.



LESSON 3

"RENOUNCE THE DEVIL AND ALL HIS WORKS"

Let us take to-day only the first of these vows.

"Renounce" means give up, cast aside, put behind. In the picture are a gate and a fence, and beyond is a field belonging to "the world, the flesh, and the devil." These are what you give up or reject when you are baptized. So you shut the gate on them. You see also a latch on the gate. Snap it tight, so that when the gate is shut on these rejected things it will stay shut and you will be able to resist the temptation to open it once in a while.

The world is very big and has many bad things in it. These we renounce. "Pomps" are things used just for show. "Vanities" are things empty of any real good or value. Some things cannot be called entirely bad, but if they keep us from going forward we must reject them. Candy, for instance, is not bad in itself, but if it is spoiling our teeth or if it makes us sick we must renounce it. The same is true of money and pleasures and clothes and playthings; something much higher than these should rule our lives. We must not permit anything to keep our souls from growing.

"The flesh" means the body. Boys and girls must be very good with their bodies and keep pure. The body is the temple of the Holy Spirit. Cast aside every impurity. Laziness, too, is bad. So is gluttony. The body is good only if it carries in it a pure heart and a good character. Shut the gate on everything else.

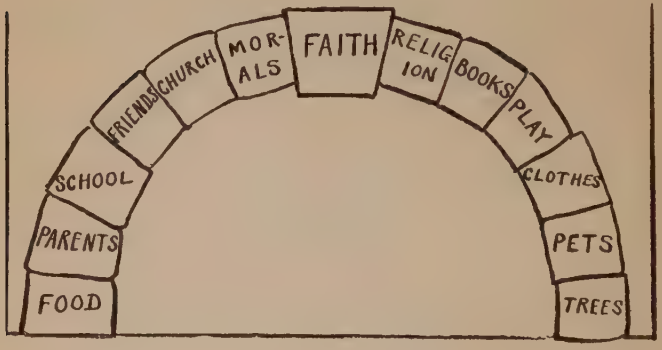
"The devil" causes hatred and bad thoughts and evil wishes. These are from the devil. Shut them out and keep the gate locked against them.

All these things our sponsors promised in our names to renounce. Their duty is to help us along a little in the right way, but we must do most of it ourselves. It depends on us. No one is too young to begin and no child here is too small to remember that the vow made for us in baptism is a very solemn promise to keep the gate shut on all things evil—"the world, the flesh, and the devil."

LESSON 4

QUESTION. What did your Sponsors then for you?

ANSWER. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; *Secondly, that I should believe all the articles of the Christian Faith;* and Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.



LESSON 4

BELIEVE . . . THE CHRISTIAN FAITH

No doubt you have all seen an arch, made of brick or stone. At the top in the middle of the curve is put what is called the keystone. It acts as a key to hold the arch together. If you ever see a mason building an arch have him explain the keystone to you. Without it the whole arch would fall to the ground in ruins.

Your life is like the arch. It is made up of stones put in one after the other. One stone is play and pleasure, another our parents, another friends, another our school, another the trees and the flowers; another is our food, and so on. We pile these up as we go along, but unless we put in at the top of the arch the keystone of faith in God, our life falls down into a heap of ruins. Put this keystone of faith into the arch while you are very young and it will stay there to support your life all through this world and the next.

The "articles of the Christian Faith," what we believe, are the twelve parts of the creed. This we recite together in all our services. God is our Great Father. He made everything. He sent to us His Son Jesus Christ to tell us more about His love for us, and to save us from wrong-doing. Our Church keeps us near to Jesus and teaches us to follow Him. If we do what Jesus tells us we shall go to live with God forever.

There you have a brief outline of the great truth of the creed. It is simple because God has tried to make it easy for us to be good. Learn the creed so that you can recite it without a single mistake. But that is only the beginning of faith. What we say with our lips we must know and believe in our hearts. Get it into your heart that God is your Father and is always with you in all that you do; and that Jesus will save you and help you to live forever with God, your Great Father in Heaven.

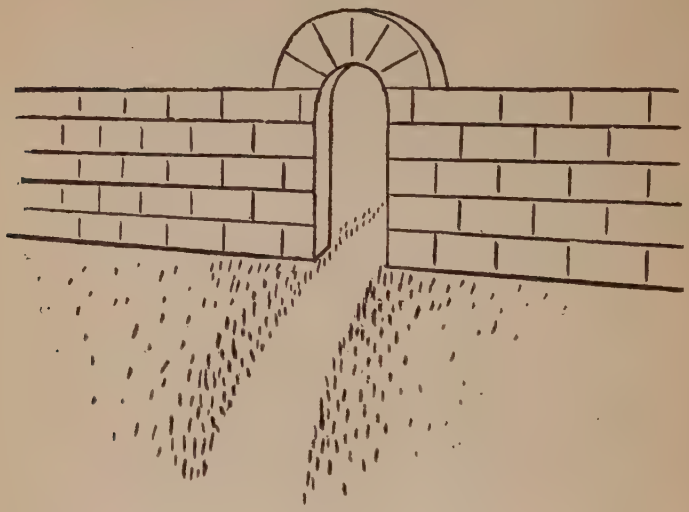
Even this is not all. Think all the time what this sacred truth means to you. Let God be your first thought in the

(*Continued on page* 74)

LESSON 5

QUESTION. What did your Sponsors then for you?

ANSWER. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the articles of the Christian Faith; and *Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.*



LESSON 5

"KEEP GOD'S HOLY WILL AND COMMANDMENTS"

Of course this is not a picture of the gate of Heaven, but we can think of it as the entrance to the Holy City, where we all want to be, the City of God. It is a beautiful city, with lovely places to live in and a grand wall of safety all round it. Even the fine entrance, with its graceful arch above, makes us want to enter, for it suggests peace and happiness within.

The road to it is straight and not very wide, but it is safe and sure if we only keep in it. All the way on each side are swamps and holes and dangerous places. If you step out of the road at all you will probably fall into a bad place and if you go very far out of the way you are very sure to find yourself in great danger.

This way to the City of God is the way of God's wishes and commandments. He asks us to walk in it. The third vow at baptism makes the promise to do so "all the days of my life." Temptations and dangers are on all sides, but those who choose this way of God's commandments and keep along in it all the time find themselves at last entering the Holy City.

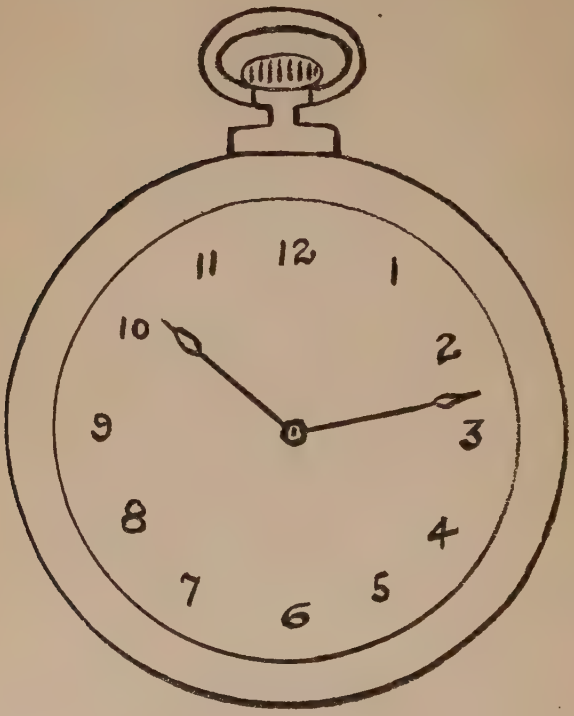
The first vow in baptism is a promise to renounce or give up certain things. Last time we saw that the second vow in baptism refers to our faith, what we shall believe in our hearts. This third vow demands progress in good living. We must not only avoid badness and feel the truth about God; we must also build up a life full of goodness. We are God's children and are marching forward to Him like good Christian soldiers.

Our chief duty is found in the ten commandments. We shall study these later on. By reading our Bibles we learn much of what God wants us to avoid and what He wants us to do. Our Church School or our Sunday School teaches us valuable lessons that last all our lives. To keep ourselves in the right way always we should begin to go to church regularly, even when we are very small. The Church exists to keep people in the way that leads to the City of God.

LESSON 6

QUESTION. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

ANSWER. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.



LESSON 6

"BOUND TO BELIEVE AND TO DO"

A watch is very valuable, not because it is made of gold or silver, but because it tells us what time it is. As you look at the face you notice that the hands turn round gradually and you can hear the watch tick. What causes this? Some might say the machinery, and some might say the wheels. Well, both answers are wrong. Back of the machinery and the wheels and the motion is the mainspring. You can put beautiful jewels into the watch and make the case of the finest gold; it will not run without the mainspring. Take that out or break it and the watch will stop forever.

Human life is like the watch in this respect. There is a power back of everything that we see and hear and feel, and that power is God. Take God out of your life and you are dead already. The above question and answer tell us that we can do nothing without God. We say that by God's help we shall keep the vows made by our sponsors in baptism. We thank Him for saving us through Jesus Christ. "He hath called me to this state of salvation" means that God has called, or brought, me to this state or condition of affairs in which I can be saved through Jesus. Also we pray for His grace, or help, to keep on with Jesus to the end of our lives.

When you are young you need God to help you grow up to be good men and women. After you are grown up you need Him to help you in the many problems of life. When you are old you need God to strengthen and comfort you till the end. Without God, you eat and breathe as an animal does, but you do not really live. *With* God, you are His children and have His life.

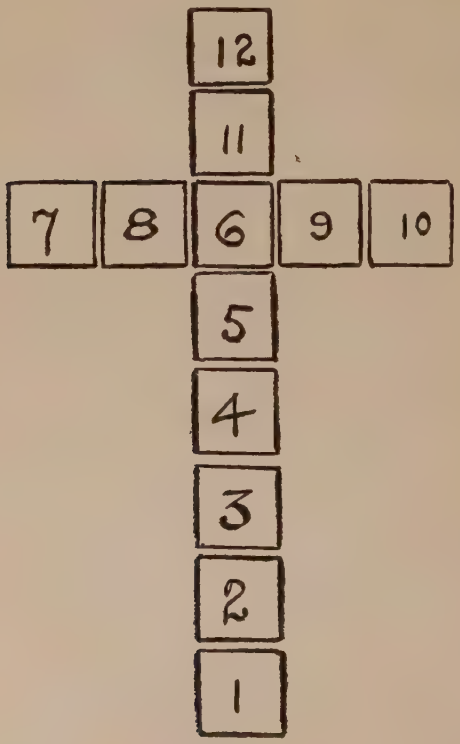
LESSON 7

CATECHIST. Rehearse the Articles of thy Belief.

ANSWER. I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.



LESSON 7

THE ARTICLES OF THY BELIEF

A workman finds that he has twelve square blocks of stone. Then he remembers that there are twelve articles or parts of the Creed, so he sets the stones up in the form of a cross, reciting one part of the Creed for each stone as he puts it in place.

At the bottom and foundation of everything is God, the Father and Maker of all, as we learned last time. Without that firm Foundation Stone the others would have nothing on which to rest. If we ever let that stone crack and crumble the whole will fall to the ground.

Next comes "Jesus Christ. His only Son our Lord." How He lived and some of the important things He said are written in the New Testament, especially in the first four books which are called gospels and are named after their writers—St. Matthew, St. Mark, St. Luke, and St. John.

At the third stone the man said that Jesus "was conceived by the Holy Ghost, Born of the Virgin Mary." God planned to have Jesus come into the world, so He sent His Holy Spirit to the Virgin Mary and she became the mother of our Saviour.

The fourth stone is the Crucifixion. Jesus suffered and died for us when Pontius Pilate was governor of Judea. "He descended into hell" means, as the Prayer Book explains, that He went into the place of departed spirits. Hell here does not mean a place of punishment.

"The third day He rose again from the dead." The Resurrection is the fifth stone. The God life in Jesus was stronger than what we call death, so He rose from the dead on that first Easter.

The sixth stone is the Ascension. Forty days after Easter Jesus "ascended into heaven and sitteth on the right hand of God." "Right hand" means a position of power and honor.

The seventh stone recalls the Judgment. We shall all

(*Continued on page* 74)

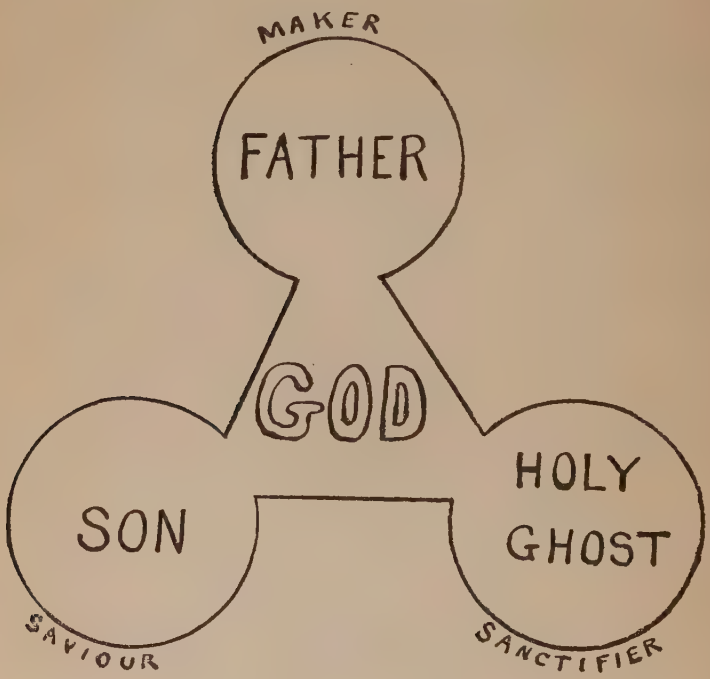
LESSON 8

QUESTION. What dost thou chiefly learn in these Articles of thy Belief?

ANSWER. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.



LESSON 8

THE BLESSED TRINITY

The Creed has three paragraphs. At the beginning of each paragraph the answers before us are given—God the Father in the first paragraph, God the Son in the second, and God the Holy Ghost in the third. This group of three truths about God is called the Trinity.

It is impossible to draw any picture of God or the Trinity, but we can suggest this answer by a drawing like this one.* Naturally God is at the very center of all. He shows Himself as the Father, the Maker of everything; as the Son, the Saviour; and as the Holy Ghost, the Sanctifier, or the One who makes us holy.

Of course there are not three Gods. The first commandment tells us that. But there are the three parts of God's life; He shows Himself as Father, as Son, and as Holy Spirit. These three elements are in the one God, and God exists in these three forms. This is the "Three in One and One in Three" about which we sing in some of our hymns. God is all three and yet no one of the three is any of the others. For instance, the Father is not the Holy Ghost and the Holy Ghost is not the Son.

The important thing is that God is our loving Father in Heaven; He sent His Son Jesus to save us by doing as He says and by following Him as He leads us to Our Father; and that God's Holy Spirit is here among us to help us to be good and to make us holy.

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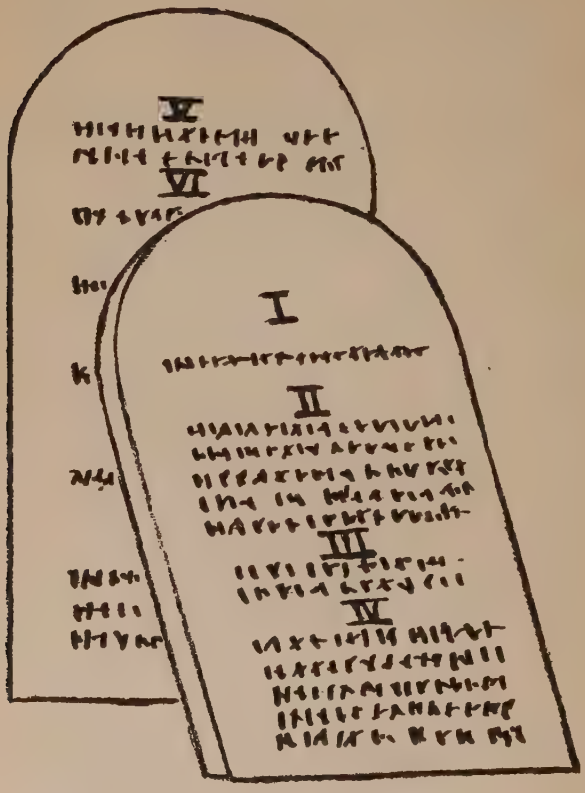
* The picture is a combination of triangle and trefoil, two conventional Trinity symbols.

LESSON 9

QUESTION. You said that your Sponsors did promise for you, that you should keep God's Commandments. Tell me how many there are?

ANSWER. Ten.



LESSON 9

THE TEN COMMANDMENTS

There are ten commandments, written at first on two tables of stone. On one tablet were the first four commandments, telling us how to be holy. On the other tablet, the last six commandments tell us how to make our lives good.

One day while Moses was leading the people of Israel toward the promised land, he heard God calling him to the top of Mount Sinai. He answered the call and learned that God wanted the people to obey His commandments. Then God gave to Moses the commandments written on two stone tablets. Moses taught them to the people.

Later on Moses went up onto the mountain again to learn more about God's wishes. While he was gone the people melted their jewelry and made a golden calf to worship. This made Moses so angry that he broke the two tables of stone and burned the golden calf and ground it into powder. The second commandment is against such vile worship of images and idols. That was why Moses was so enraged.

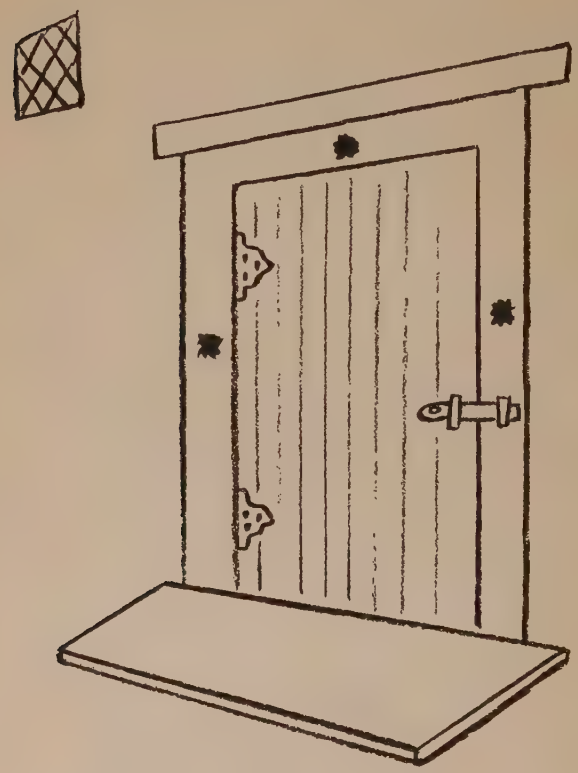
Happily the people had learned the ten commandments before Moses broke the stone tables. After that, the people tried harder to obey them. Obedience was the one condition on which they could ever reach the promised land.

Obedience is the greatest thing to-day. It is the crowning virtue of men and women, of boys and girls. We too have our promised land and are on our way to it. If we obey God's wishes and respect His commands, we shall reach it at last. God still loved those foolish people who were disobedient enough to make some gold into the shape of a calf to worship; and we may be sure of His loving care for us all the way of our life journey—if we obey Him.

LESSON 10

QUESTION. Which are they?

ANSWER. The same which God spake in the twentieth Chapter of Exodus, saying, I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage.



LESSON 10

THE COVENANT IN EXODUS

In the picture you see a door-way, with stains on each side and also above. The stains are of blood. If you will turn to the twentieth chapter of Exodus, the second book in the Bible, you will find the ten commandments printed there. They were given to the people just when they needed them most. God said that He had brought the people out of the land of Egypt, out of the house of bondage. So He had.

It happened this way. The children of Israel had been forced to work as slaves in Egypt. As time went on, the Egyptians became more and more cruel and made them work harder and harder. If they complained they were given more work to do, and were often badly beaten by their Egyptian masters.

Moses was the leader of the people of Israel. He often went to Pharaoh, the king, and begged for mercy and for freedom for the Israelites. Moses prayed to God, and God sent frogs and then lice to plague the Egyptians. The king was frightened a little, but he soon got over it. Then God sent hail-storms and then huge swarms of flies and other teasing things to worry the Egyptians.

By and by God promised to kill the first-born child in every Egyptian family, and the first-born of all the animals. The children of Israel then prepared a great feast. They killed many lambs and put a daub of the blood on each side of the door, on the door-posts, and also above the door, of every house where the people of Israel lived.

Then they cooked the lambs and ate them that night. While they were eating, the angel of death came and killed off the first-born of both man and beast all through Egypt. The blood on the door-posts of the Israelites marked those houses and the angel of death passed them by. All this frightened the king so much that he set the people of Israel free.

This great event was celebrated every year in the temple at Jerusalem. It was called the Passover, and is so called

(*Continued on page* 74)

LESSON 11

I. Thou shalt have none other gods but me.

LESSON 11

THE FIRST COMMANDMENT

People of savage tribes have ignorantly worshipped the sun and the moon and the stars of heaven. Because they did not understand the rising and the setting of the sun, and because they felt the heat coming from it daily in such a powerful way, they called the sun a god and prayed to it. So, too, with the moon and the stars. Simple wonder grew into worship. Winds and the ocean and fire and other natural elements have been called sacred and have been devoutly worshipped.

Now if you go to pay your respects to a man, you bow to the man himself, not to something that he wears or uses. So in a higher way it should be with the worship of God. Sun, moon, stars, all things, were made by Him and are only parts of His wonderful creation. He, and He alone, is the Maker of Heaven and earth, and He is the One to worship, not His works.

God's power is not divided. There are not several gods, but only One. In ancient Greece, Mount Olympus was supposed to be populated with many gods, of different grades and kinds, all of them to be worshipped. Also with the Romans there was a god for every event—a god of birth, a god of the harvest, a god of travel, and so on. This is wrong. God is One, and there is no other.

To-day we look back on some of these old mistakes of religion and think that they are all past and gone. We deceive ourselves. The mistakes come, but in different forms. Any time we put anything ahead of God, we break the first commandment.

The miser who makes a god of his money is an illustration. The proud or the thoroughly selfish man makes a god of his own self. He forgets God till he needs Him in time of sorrow. The greedy and sensual man makes a god of his appetite. The boy or the girl who from morning till night thinks of nothing but clothes and having a good time makes a god of pleasure. Of all these things Jesus says, "Seek ye first the Kingdom of God and His righteousness." He says this because He knows more about God than anyone else.

LESSON 12

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them; for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

LESSON 12

THE SECOND COMMANDMENT

In the second verse of our hymn "From Greenland's icy mountains" we are reminded that

> "The heathen in his blindness
> Bows down to wood and stone."

We know better and pity him for thinking that God's trees and stones "graven" (that is, cut up or carved) into images can do him any good when he prays to them. It is much better to leave the trees and stones in the field than to use them for such bad purposes.

Isaiah clearly shows, in the forty-fourth chapter of his prophecy, how foolish and wrong it is to worship idols. He scolds the blacksmith and the carpenter for making gods to worship. They cut down a tree and with the wood make a fire to warm themselves and cook meat and bread. Then they take a piece that is left and carve it into the image of a man or some animal, and then fall down to it and pray to it and worship it. This we know is very wrong.

It is the same with a stone. To take hammers and chisels and cut up a stone till it takes the shape of something "in heaven above, or in the earth beneath, or in the water under the earth," and then worship that carved image, is what the Bible calls an abomination. It is superstition, not religion.

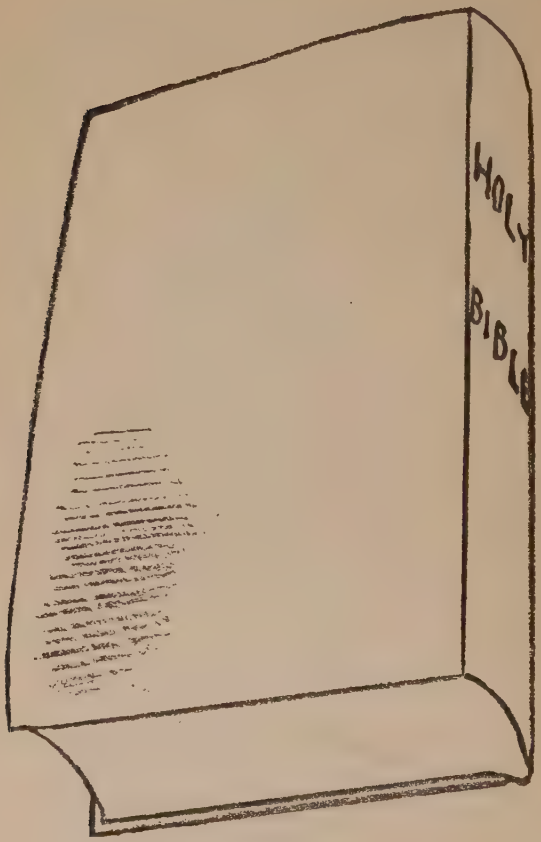
Whatever shuts God out of our hearts is an idol. Anything that we put before Him or instead of Him is an idol. It may be selfishness in our hearts, or meanness or pride—some desire that we regard as more important than His will. To put our trust in these is to break the second commandment.

The Lord our God is a "jealous" God. Jealous means very much interested, very sensitive. He asks us for real affection for Him, as He has for us. It is a sin not to love Him, and sins like idolatry or false worship do harm to our children and our children's children.

This commandment is not against fine statues and beautiful pictures and other works of art. It forbids making anything to take the place of God.

LESSON 13

III. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless, that taketh his Name in vain.



LESSON 13

THE THIRD COMMANDMENT

Very often the name of a book is on the front cover. We can see only the back cover of this book, and cannot see any title there. However, on the back of the binding we find the name, The Holy Bible. Bible comes from a Greek word, meaning "book." The Bible is the Great Book, the HOLY Book, because it tells us about holy things, chiefly about God.

The Old Testament tells us how holy even the name of God is. The New Testament shows more about God as we see Him in His Son Jesus. It warns us not to swear and teaches us to be reverent in every way.

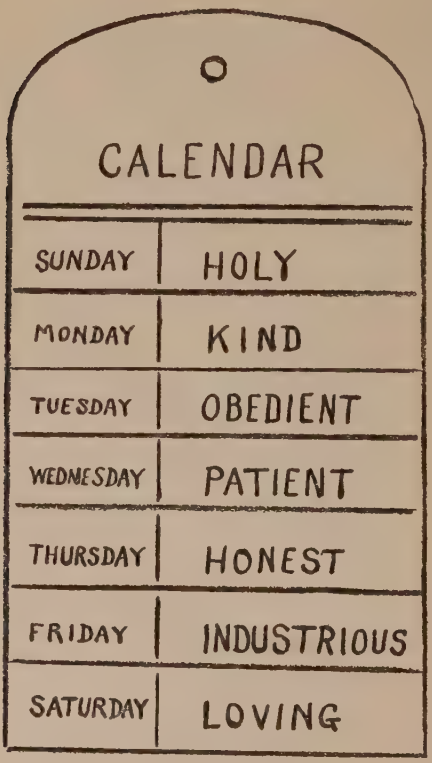
Swearing and cursing are therefore sinful. God's name and the name of Jesus Christ are so holy that they must not be even mentioned except in reverent praise and holy prayer. God will not hold a person guiltless who takes His name in vain, simply because He cannot do so. The person is self-condemned. Irreverence keeps you away from God.

Just as the Bible is different from other books, so is the church different from other buildings. That is why we are asked to be silent and reverent in church. It is the house of God, and must be used reverently with His Holy Name in our hearts and on our lips. We must say the words of the service with great care and thought, and worship as if we were face to face with God. Indeed, He is with us.

Religion is a very serious matter. To speak lightly of holy things, or to act irreverently with holy things, dulls your heart and spoils your character so that you are not able to see God. No boy or girl who keeps a pure heart will swear or curse or act irreverently or speak lightly of sacred matters. "Blessed are the pure in heart, for they shall see God."

LESSON 14

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work; thou and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.



LESSON 14

THE FOURTH COMMANDMENT

On my desk is an engagement calendar something like the one here. In the space opposite the day and date I write down my appointments. It would be very careless of me if I should miss one.

Here you see some engagements that we all have. Sunday helps us to keep them. On Sunday our special engagement is holiness; keep that day holy and you will be well prepared to make the rest of the week sacred. For instance, on Monday you may be tempted to be unkind. If you have made Sunday strictly holy you will be quite able to resist the temptation. You will ask yourself, "What would Jesus do? I learned more about Him yesterday," and then you will be—kind.

Tuesday is perhaps a different kind of a day. You may have to choose between obeying and disobeying. Your well-kept Sunday will decide for you and you will be obedient.

Wednesday brings new and disturbing experiences. Cross and fretful, you turn in disgust now this way and now that. Suddenly the influence of Sunday's worship and holiness comes to you and shows the good example of the Master. Then you become patient.

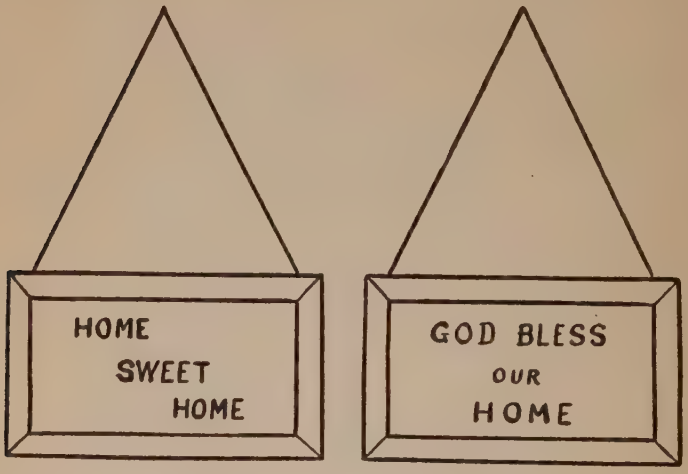
So you go on through the week, helped by a holy Sunday. On Thursday you will not cheat or deceive or tell something that is only partly true. That is, you will be honest. Friday will be a day full of help. You will not yield to the temptation to be lazy and put off till to-morrow what can be done better to-day. Be industrious is your Friday engagement. On Saturday your worst enemy passes by, or the person who has wronged you. A good Sunday six days before helps you out of any feeling of hatred or malice. Jesus, you remember, tells you to bless those who curse you and pray for those who abuse you. Then you love.

"God blessed the seventh day." He stopped His work of creation and saw that what He had made was good and He hallowed that seventh day for us. Since Christ's Resurrection

(*Continued on page 75*)

LESSON 15

V. Honor thy father and thy mother; that thy days may be long in the land which the LORD thy God giveth thee.



LESSON 15

THE FIFTH COMMANDMENT

In many homes there are framed mottoes hanging on the walls. A popular one is "HOME, SWEET HOME." It depends on you to make it sweet by keeping the fifth commandment; honor your father and your mother—yes, and your grandparents and also those younger than you. A sweet home is not for you alone, but for all who are in the home.

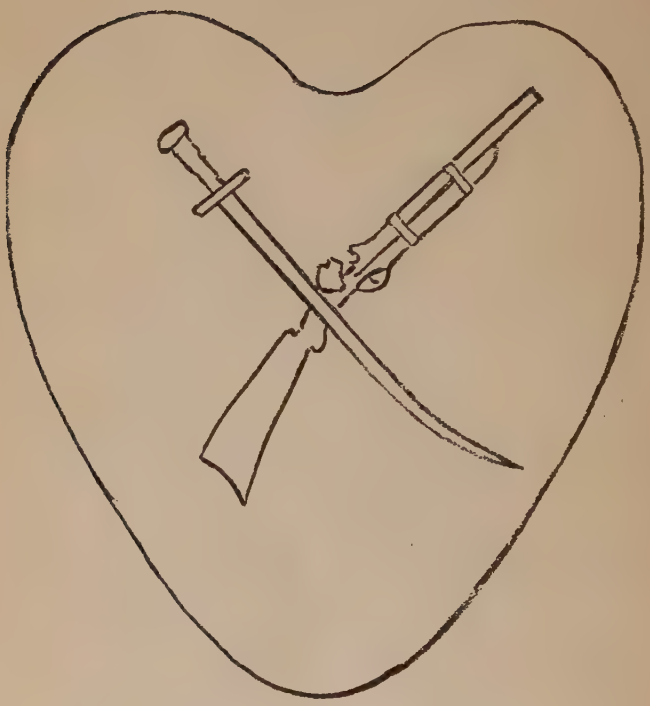
Another motto commonly seen is "GOD BLESS OUR HOME." That is indeed a lovely prayer, but we must do our parts, and not try to have God do it all. God's blessing is there already, and He asks us to help Him by giving due honor and respect to those who are older and wiser than we are.

The duty toward thy neighbor includes under this commandment "all my governors, teachers, spiritual pastors and masters" and asks me to "order myself lowly and reverently to all my betters." Sometimes it is very hard for us to do this because when we are young we like to do just as we please, and we grow impatient with ways other than our own. But God asks of me reverence for all my betters. Our own way is usually a poor way.

It is pleasant to remember that God's promise goes with obedience to this commandment, "that thy days may be long in the land which the Lord thy God giveth thee." He promises long life. Even if God had not asked us to obey, obedience helps us to avoid mistakes and save ourselves much trouble. There are many dangerous places in life's way and we are really very fortunate to have wiser and better people to guide us. A very bad mistake may cost us our lives. Those who honor father and mother and other "betters" are promised long life in the land given by God.

LESSON 16

VI. Thou shalt do no murder.



LESSON 16

THE SIXTH COMMANDMENT

The sword and the gun are the chief weapons of to-day. The sixth commandment forbids us to commit murder with them or with any weapon. War is murder when it is carried on for any purpose except fighting for the right. Suicide is always wrong because it is murder of your own self. Killing anybody is a dreadful wrong. God forbids all this.

All life is sacred because it comes from God. After God made the world, and the animals, and men, and women, He breathed into them the breath of life. Therefore we can not take away life, especially human life, without destroying some of God's life. That is why we must be so careful.

In the picture you notice that the sword and the gun are inside a heart. Why is this? Because it shows the truth of Jesus, that murder, like every wrong, is really in the heart. God always sees our hearts. Of course He does not see a real gun there or a real sword, but He does see the spirit of murder if it is there, or the spirit of malice or hatred. God asks us, and Jesus too, to keep our hearts free from all such bad feelings.

The best way is to do what Jesus begged us to do, that is, keep our hearts full of love for God and love for each other. It is hard sometimes to give much love to the boy or the girl who has done wrong to us, but we must learn to do it because it is the way of Jesus that proved to be best. If you are busy all the time doing good you have no time for evil. If you fill all your minutes with good deeds, you have no time left for doing wrong. If you fill your heart full of love you have no place left for evil feelings or malice or hatred.

LESSON 17

VII. Thou shalt not commit adultery.

LESSON 17

THE SEVENTH COMMANDMENT

God wants us to keep our lives pure. Purity is a matter of the heart which you yourself know and which God sees. White is the sign of purity. So we draw a heart and fill it all in with pure white, like fine wool or snow.

Impurity and immorality stain the heart. A wrong desire makes a black spot.* An unclean thought makes another. A bad act puts another soil mark on it. If a girl is immodest, her heart loses some of its pure whiteness. When a boy is improper in word or in deed he helps to blacken his heart. The worst of it is that one immoral thing leads on to another and keeps putting black spots in the heart. Then the whole heart becomes black in the eyes of God.

Protect the heart by putting a guard on the lips. See that they speak no unclean words and tell no bad story. If you do not know the meaning of words look them up in a good dictionary. If they are not there they are probably too bad to put there. Do not use them. Never tell any story that you are afraid to tell to your mother.

Guard the ears against the same things. Do not listen to any bad story and refuse to hear any suggestive or impure words and conversation. These please the devil but they give grief to God. Also they blacken the heart.

The eyes are the windows of the heart and soul. Have shutters to put before them to keep out bad pictures and filthy stories and degrading plays. Keep away from them yourself and do what you can to keep others away. They put black spots on the heart.

At the end of the fifth commandment is God's promise of long life as a reward of obedience. The same promise belongs here. Vice and immorality and unclean living take away health and happiness and often make people insane. They have bad effects on us here and by blackening the heart as they do they cause worse effects hereafter.

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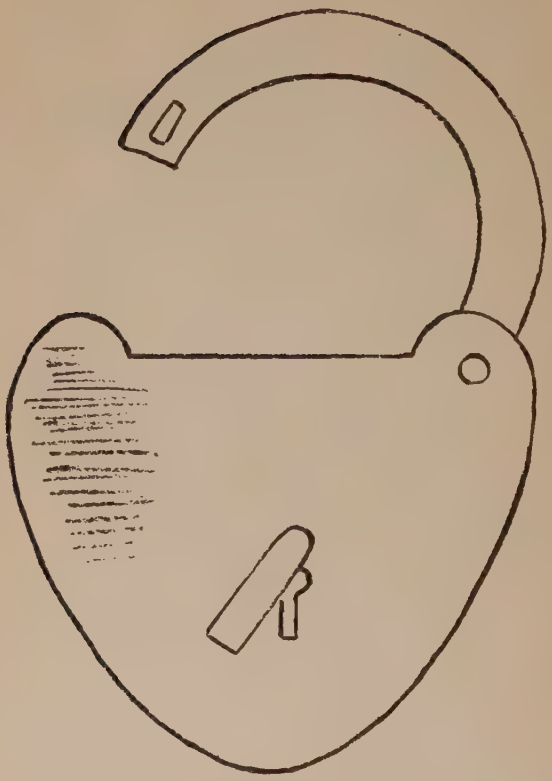
* Here make a black spot by rubbing off some chalk with the corner of the eraser. Continue this as the soiling and blackening process is mentioned until the heart is well spotted.

LESSON 18

VIII. Thou shalt not steal.



LESSON 18

THE EIGHTH COMMANDMENT

Padlocks and keys are signs of dishonesty. We lock up our houses and our sheds at night and try to keep our money in a safe place. If everybody were completely honest there would be no need of locks, and the men who make locks and keys for a living would have to get some other kind of work.

Back of the padlock and the key is the property that does not belong to us. We must not take it. To break down the door would be wrong. To steal the key and then take the things would be worse. The only right way is to let other people's things entirely alone.

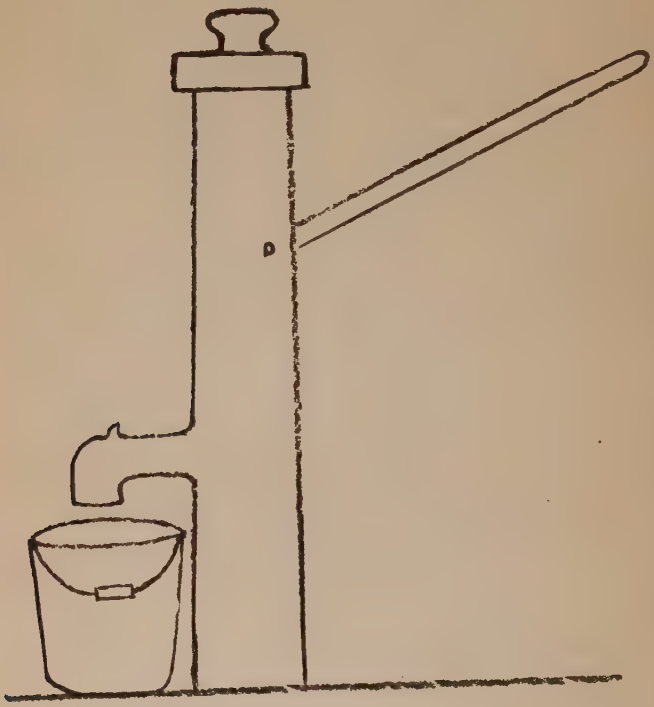
"Thou shalt not steal." There is a padlock on everything that is not ours—books, playthings, money—everything. Do not ever borrow the key without the owner's permission. "Thou shalt not steal" is over every door and in every corner. In the heart of every boy and every girl should be written plainly, "Thou shalt not steal."

This forbids taking little things as well as big things. Snatching a handful of crackers out of the box at the store, or taking Tom's pencil at school, or borrowing something and not returning it—these deeds break this eighth commandment. In the duty toward thy neighbor we learn more about this. We must keep our hands from "picking" as well as from stealing. "Picking" is taking little things which we think will not amount to much and will not count against us. But the principle is there; picking leads to worse things. Stealing is bad in any form.

Gambling and betting are stealing. They are attempts to get something for nothing. They are gains made at some other person's loss.

LESSON 19

IX. Thou shalt not bear false witness against thy neighbor.



LESSON 19

THH NINTH COMMANDMENT

As you go out through the country you see pumps and wells near the houses. Some pumps are like this one and some are quite different in appearance. But they are all for the same purpose—to draw water from the ground for people to use. They are all good so long as the water that comes from them is clean and pure. It depends on the well.

The same is true of boys and girls. The tongue and the lips are servants like the pump. What comes from them should be truthful and pure. The words you speak can come from a clean and honest heart within, or they can issue forth from a dirty and false heart and mind. "To keep my tongue from evil-speaking, lying, and slandering" is one of the first duties we owe to others. False witness takes on different forms. You can accuse somebody falsely before the judge, or you can tell your friend things that harm somebody's character. God hears all we say.

Lying is the worst form of dishonesty. A lie is the devil's first and lasting love. Swearing hurts only the swearer, but lying hurts not only the liar, but somebody else even more.

All forms of deceit are wrong. To cheat in games or in school is to break the ninth commandment. Doing things to deceive is wrong; you can act a lie just as well as you can speak a lie. Even saying what deceives the hearer is bearing false witness. Half truths are often worse than plain lies.

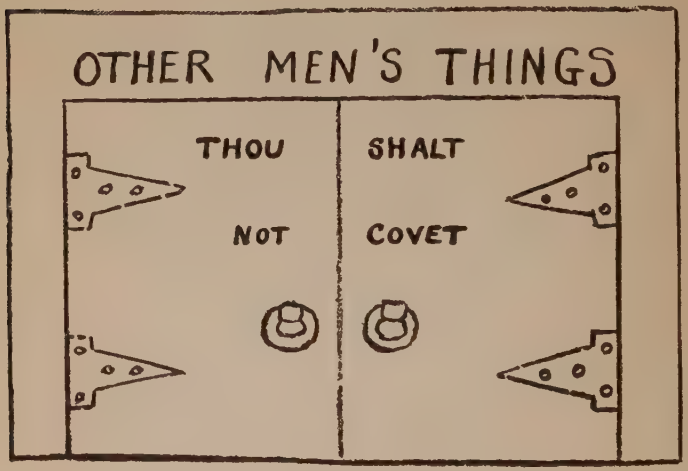
Slander and evil-speaking are particularly bad kinds of lies. The common lie injures others, but that is not always the liar's intention. Slander is intentional injury; it is saying things meant to harm the character or the reputation of others.

Gossip is polite slander. When you repeat a story about someone it is not exactly as you heard it, and by the time three or four have told it the story is really false and harm-

(*Continued on page 75*)

LESSON 20

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.



LESSON 20

THE TENTH COMMANDMENT

There are not many doors just like this one because it is a magic door. In the old fairy stories "Presto" was the magic word that opened doors and changed things. In *The Arabian Nights,* "Open Sesame" were the trick words used to open up the door to the den of forty thieves. The doors before us open with the magic wish in our hearts called covetousness. To covet is to desire eagerly, with all our hearts.

When these doors are open you can see inside all things that belong to other people—land, clothes, books, games, money, everything. We can not touch them, but we can just wish and covet till our hearts are filled with jealousy, envy, and burning desire; and our bodies are so filled with laziness that we want to touch and take these things we see. This is what the tenth commandment forbids—stealing in our hearts instead of with our hands. Covetousness leads to stealing and other kinds of sin.

Beside making us dishonest at heart, to covet makes us discontented and unhappy. Life is so full of joy and goodness that we should have no time for anything else.

Covetousness takes away our true ambition and destroys our self-respect. When these are gone we are like a ship without either sails or rudder. We drift along till we strike a rock and sink. The real servant of Jesus learns to "labor truly" for an honest and upright living. He remembers the last words of his duty towards his neighbor—"to do my duty in that state of life unto which it shall please God to call me."

Jesus tells us that every evil begins within us. All the commandments can be broken in our hearts. We may appear respectable and good in the eyes of men, but in the sight of God we are condemned. No boy goes to the devil suddenly, and no girl becomes bad all at once. Secretly in the heart, quietly in the thoughts, stealthily into the feelings the devil creeps. Watch within and you will be safe.

LESSON 21

QUESTION. What dost thou chiefly learn by these Commandments?

ANSWER. I learn two things; my duty towards God, and my duty towards my Neighbor.

LESSON 21

"I LEARN TWO THINGS"

The duty toward God was written on one table of stone, containing the first four commandments. Thy duty towards thy neighbor, contained in the last six commandments, was engraved on the second stone tablet. These commandments we have been studying one by one. Now let us suppose that we have turned these tablets round so that we can see the other side. DUTY TOWARD GOD is on the back of the first tablet and DUTY TOWARD THY NEIGHBOR is on the back of the other.

Look carefully and you will see that these two tablets of stone are not entirely separate. They are bound together with a chain of love. Love is the greatest thing in the world. Read the letters in the links of the chain, one letter in each of the four links, L-O-V-E.

That spirit of love in our hearts joins us with God and binds us to each other. If we love enough it is really all the religion we need. Hearts filled with love are the best offerings we can make to God. Loving hearts give the best service to your playmates, your parents, your friends and your neighbors.

The best family in the whole country is something like God's big family. The father loves the children and they love him too. They ought to, because his love for them is so great. They obey father and mother because of their love.

Also the children love each other and help each other all they can. Love and kindness are so important that there is no room for selfishness. The Golden Rule is the motto throughout the entire house, and the words of Jesus are constantly in their minds, "Love one another, even as I have loved you." From the home they take these rules and apply them everywhere they go.

God is our Heavenly Father, and we are all His children. He has told us so. How great, then, should be our love to Him—and to each other.

LESSON 22

QUESTION. What is thy duty towards God?

ANSWER. My duty towards God is To believe in him, to fear him, And to love him with all my heart, with all my mind, with all my soul, and with all my strength; To worship him, to give him thanks: To put my whole trust in him, to call upon him: To honor his holy Name and his Word: And to serve him truly all the days of my life.

LESSON 22

THY DUTY TOWARDS GOD

Long ago an old teacher told his scholars that if they would look at their thumbs long enough they would find them very interesting. Hold your thumb up straight and see. Yes, it is interesting, for it points upward like the steeple on the church, which reminds us of God—and then we remember our constant duty to God. So we write DUTY on the thumb-steeple, meaning the duty towards God.

We have learned that our duty towards God is contained in the first four commandments. The first commandment of all asks us to believe in God and in God alone. So BELIEVE appears on the finger next to the thumb, the index finger. To fear God means not to be frightened at God but to feel His great power. To love Him is necessary because He loves us. When we really learn that God comes first in everything we shall put Him first always—in our hearts, in our minds, in our souls. All the strength we have comes from Him and we should use that strength for Him.

The second commandment asks us to worship God properly. WORSHIP is therefore written on the next, the middle, finger. This includes thanksgiving and trust in Him. In that spirit "call upon Him" in prayer, especially in the morning and at night. Go to your Church services. Try to feel God's love at school, in your play, at home and everywhere.

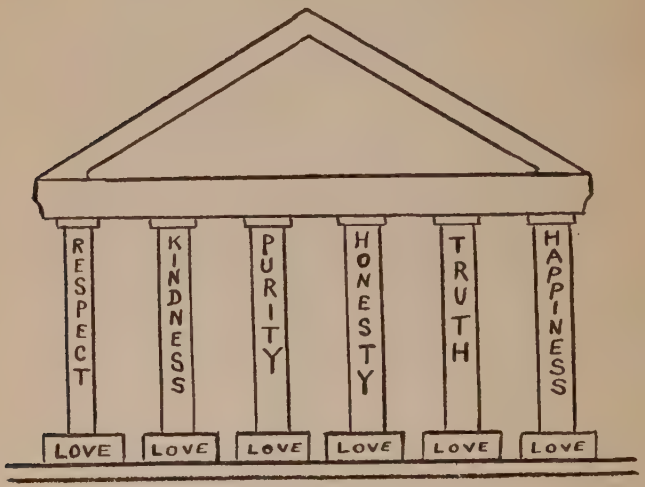
Honor and respect are asked in the third commandment. So HONOR appears on the next finger. His Name and His Word (His Promises and His Requests contained in the Bible) are most sacred. Reverence is the first virtue in church where His Holy Name is worshipped and His Holy Word is taught. Reverence is needed in all that we do. No child is too young to begin to be reverent—at all times.

On the little finger, SERVE appears. That is the duty of the fourth commandment. Serve God truly by keeping His Sunday holy. When we do this, as we learned, we make the rest of the week holy and good in all that we do. By serving God well we learn to serve our neighbor and to do good service for our friend.

LESSON 23

QUESTION. What is thy duty towards thy Neighbor?

ANSWER. My duty towards my Neighbor is To love him as myself, and to do to all men as I would they should do unto me: To love, honor, and succour my father and mother: To honor and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods: But to learn and labor truly to get mine own living, And to do my duty in that state of life unto which it shall please God to call me.



LESSON 23

"THY DUTY TOWARDS THY NEIGHBOR"

Everyone is a builder. To build a house to live in you have to wait till you are grown up into men and women, but each boy and girl is building now a temple—a temple of character. Every pillar of this temple rests on LOVE.

RESPECT is the first pillar of the temple of character. Respect begins at home by loving and honoring our fathers and mothers. We must "succour" (help) them in every way possible. In studying the fifth commandment we saw that we must extend respect to all who are older or wiser or better than we are, and to all who are trying in any way to help us. This includes especially "governors, teachers, spiritual pastors and masters."

KINDNESS makes the next pillar. The duty towards my neighbor begins with the Golden Rule—"to do to all men as I would they should do unto me." The sixth commandment says "Thou shalt do no murder." The only thing to kill is the spirit of hatred or meanness or bad feeling in our hearts. Love in your heart and you will be kind in your deed.

PURITY comes next. Be pure within. Evil thoughts, bad wishes and impure desires result in sin if we do not stop them. The only moral way is to keep the body without and the heart within "in temperance, soberness and chastity."

HONESTY, the next pillar, means honesty in little things as well as in big ones. We must keep our hands from "picking" as well as from stealing. Your things are sacred to you and mine are sacred to me.

TRUTHFULNESS is the fifth pillar. This requires truth in both thought and speech. "Evil-speaking, lying and slandering" are sins to be carefully avoided. Boys and girls are greatly tempted to tell *little* lies which grow by and by into big ones. Never cheat or deceive in anything even if you have to suffer.

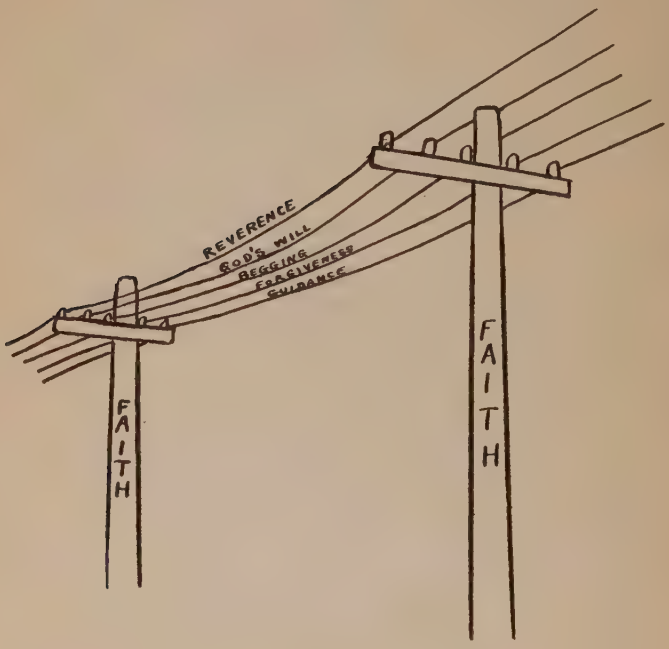
HAPPINESS is on the last pillar. Happy really means well-fitting. The tenth commandment warns us not to covet. If we do covet, we are in danger of stealing and we become

(*Continued on page* 75)

LESSON 24

CATECHIST. My good Child, know this; that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

ANSWER. Our Father, who art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.



LESSON 24

THE LORD'S PRAYER

These poles are sometimes called telegraph poles because they hold up the wires used for sending telegraph and telephone messages. Such poles and wires are to be seen almost everywhere where there are houses and stores and factories. In big, crowded cities these wires are buried under the ground.

Messages travel swiftly and invisibly and silently along these wires and then they are answered in different ways. It is the same with prayer. Prayers are messages sent to God. They travel swiftly and invisibly and are answered in many ways. Jesus taught His disciples how to pray and told them to use the prayer just repeated. That is why it is called the *Lord's* Prayer—because Our Lord taught it to His first followers (and to us) to use. It came from Jesus Himself.

The Lord's Prayer is extremely valuable also because it is a model prayer. It contains the important things of religion and shows their order and proportion. Reverence comes first. In "Our Father, who art in Heaven, Hallowed be Thy Name" we reverently acknowledge God's glory in Heaven and the dignity and sacredness of His Name. This we learn also in the third commandment. Reverence is the first quality of true religion. Without it prayer is only mockery.

God's will comes next—and His Kingdom. We properly pray for these before we ask anything for ourselves. When people everywhere do as God wishes, the world will become more like Heaven.

Then after gaining reverence and after putting God's Will above everything else, we ask for daily bread for ourselves. Daily bread, the staff of life, means only what is necessary. We have no right to ask for more. In making even this humble request we ask it for "us," for ourselves and for others too.

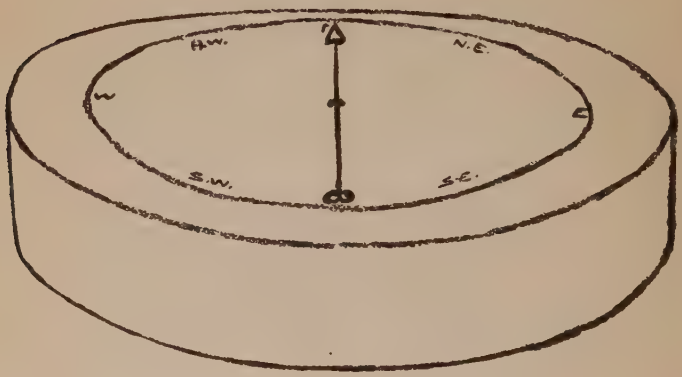
Forgiveness we ask next, recognizing the Divine law of

(*Continued on page 75*)

LESSON 25

QUESTION. What desirest thou of God in this Prayer?

ANSWER. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that are needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.



LESSON 25

MY DESIRE OF GOD

One of the important things used in discovering the North Pole—and the South Pole too—was a compass. Sailors and explorers and travellers in the woods and mountains use a compass. Every big boat or ship that makes long trips on the ocean uses a compass. The compass is so valuable because it has a metal arrow (called a needle) which always points to the north. By looking at it a person can surely tell in what direction to go.

Life is very much like the voyage of a ship or a trip through the wilderness. We need a compass—something to point out the way. There are many paths and directions, but only one is right. We learn that good and right way by asking God. Prayer is the needle in life's compass that shows us the way—God's way. So we turn to God for all things, as we saw last time when we studied the Lord's Prayer. The answer to-day tells us what we desire (wish for, or want) when we use the Lord's Prayer.

First we recognize God in Heaven as "the Giver of all goodness" and then ask for His help, that is, His grace—not only for ourselves but "for all people." Then we show the reason for our request—"that we may worship Him, serve Him, and obey Him as we ought to do."

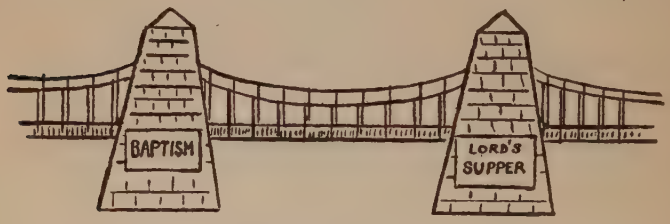
Reverence and obedience to the will of God come first, as we have learned before. Then we ask for necessary things. Then we hasten right on to more spiritual things and ask for God's mercy and forgiveness and defence, even from "our spiritual enemy," the devil.

We close by telling of our trust in God, that He will answer our prayer "of His mercy and goodness through our Lord Jesus Christ." That is surely the right faith for us all. Therefore we say "Amen" after the prayer. Amen means "So be it," that is, "Let my prayer be granted." In that same spirit of strong saving faith we say after all our prayers, "Amen."

LESSON 26

QUESTION. How many Sacraments hath Christ ordained in his Church?

ANSWER. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.



SALVATION BRIDGE

LESSON 26

"HOW MANY SACRAMENTS?"

Life often seems like going on a journey. The soul travels too. It has a long bridge to cross. We will call this "SALVATION" Bridge, because the soul must go over it in order to be saved.

Jesus built this bridge of salvation and made it strong and sure by stretching it across on two very solid pillars. One pillar, as you see, is BAPTISM, and the other is THE LORD'S SUPPER. Jesus Himself asks the whole world to be baptized. Baptism is His first Sacrament. Then the night before He died He had the Lord's Supper with His twelve apostles. While they were together He requested them (and us) to continue to consecrate bread and wine as the sacrament of His sacred Body and His precious Blood.

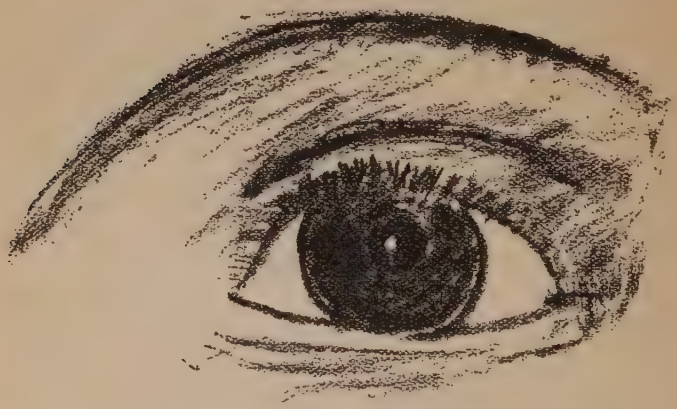
Therefore Baptism and The Supper of the Lord (usually called Holy Communion) are the two Sacraments that Christ especially "ordained" in His Church. That is, He established them with the idea and hope that they should be continued by the Church as formal helps for the soul.

These two Sacraments are "generally necessary to salvation." "Generally" means universally, everywhere, for all and at all times. All who would be saved must cross SALVATION BRIDGE supported by Baptism first and then by the Lord's Supper. Baptism starts our souls under the Church's care and influence. The Supper of the Lord, Holy Communion, not only reminds us of what Jesus did for us and is still doing, but it also helps to unite our lives with His and to keep us in His way, because it brings His very self to be taken into our life.

LESSON 27

QUESTION. What meanest thou by this word *Sacrament?*

ANSWER. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same and a pledge to assure us thereof.



LESSON 27

MEANING OF THE WORD "SACRAMENT"

"The light of the body is the eye," Jesus says. So it is. Through the eye the light of the world enters within us. Thus the eye is the means whereby we receive light. Also the eye is a pledge to assure us that we shall see light. It is an outward and visible sign of the light within, and of the power to see.

The eye is therefore rather like a sacrament; it tells of powers within. We saw last time that Jesus "ordained," or established, two sacraments in His Church—Baptism and the Lord's Supper. These are signs of the deep grace or favor of God which works within us. The outward parts of the sacraments that we see and touch become important only because they stand for this power within us which comes through the sacraments of Baptism and Holy Communion. They are outward and visible signs of an inward and spiritual grace.

"A means whereby we receive the same." "The same" means the grace or help within. The sacraments are not only outward signs; they are also means of help within. They carry spiritual gifts to the soul.

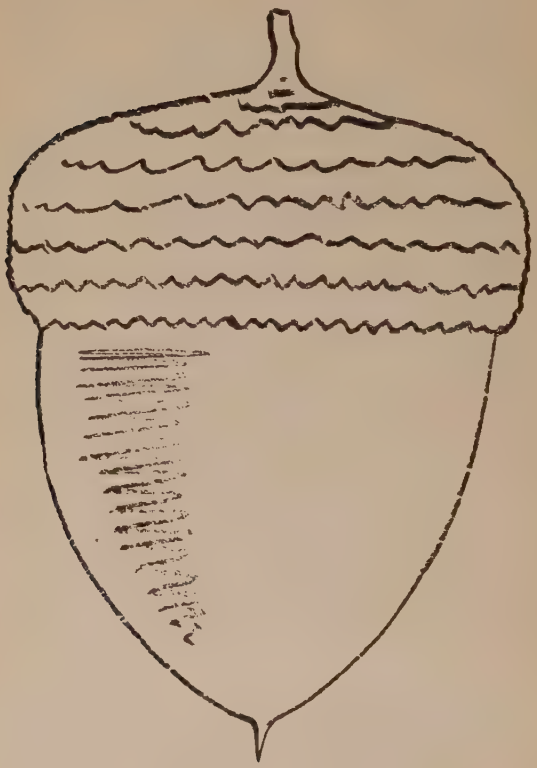
"A pledge to assure us thereof." A pledge is a promise. Sometimes a promise is made stronger by giving something that you can see or feel, as a sign that the promise will be kept. The thing thus given is also called a pledge. Jesus has given us the sacraments as pledges to make us sure of His love and sure that grace (spiritual help) will come to us.

"Given unto us." The eye is given unto us. We do not have to work for it or pay for it in any way. It is purely a gift that comes with the body. The grace of God is a gift that comes with the soul. It is given unto us freely and bountifully, if we will accept it. The life of Jesus and the sacraments He "ordained" as helps to the soul are free gifts. We work and pay for many things which are not worth much after we get them. The best things of the soul, especially spiritual grace, are "given unto us."

LESSON 28

QUESTION. How many parts are there in a Sacrament?

ANSWER. Two: the outward visible sign, and the inward spiritual grace.



LESSON 28

PARTS IN A SACRAMENT

An acorn is really about the size of a marble, but this one is drawn large so that you can see it plainly. If you plant an acorn it will sprout up, and after many years it will grow into a big tree, an oak tree. So we have the old saying, "Great oaks from little acorns grow."

When you look at an acorn very carefully you can not see any sign of a tree in it; you would not know from the way it looks that it could grow so great. Yet if you use it in the right way it will become a large tree. There are therefore two parts to an acorn, the outward sign and the inward power. Outwardly it is a visible sign of a big and flourishing tree; inwardly, it has the power to become that tree.

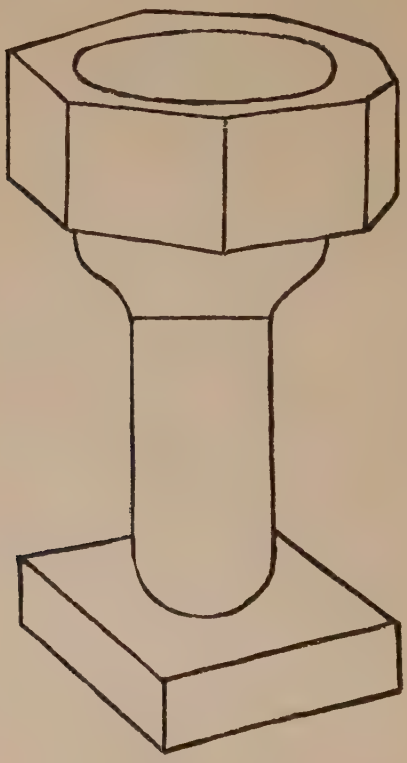
So it is with a sacrament. There are two parts. Outwardly you see the water with which you are baptized. That is entirely visible. So are the bread and wine at the Holy Communion. But also the inward power is there. That you can not see. You have to use the sacraments to get the power. The inward spiritual grace, the help of God, comes to us through the sacraments.

The inward power in the acorn and the inward spiritual grace or help in the sacrament both grow into great things. The acorn grows into the mighty oak. The power of God planted in the heart grows into a mighty character. The grace of God planted in the soul grows into a great life. Because these wonderful benefits come through the sacraments of the Church, the things used in the sacraments become outward and visible signs of the inward and spiritual grace, or help, which they bestow.

LESSON 29

QUESTION. **What is the outward visible sign or form in Baptism?**

ANSWER. Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*



LESSON 29

OUTWARD SIGN OR FORM IN BAPTISM

This is a baptismal font. The font contains the water in which a boy or a girl is baptized. We use water because Jesus has told us to do so. He Himself was baptized in the water of the River Jordan, but of course any fresh, clean water may be taken and blessed, "wherein the person is baptized."

Water is a very important sign, but there are two other signs to remember. The first is this:—the font is always located inside the church in a prominent place. All baptisms should be performed in the church. Baptism is the sacrament of entrance into the Church's influence and must be done in the church. Only when a baby or some other unbaptized person is very sick and in danger of death should baptism be performed in any house except the House of God. Bringing people inside the church building for baptism at the font is a sign of bringing them into the helpful influence of the Holy Church.

The other sign at baptism, beside water itself, is the wonderful sign of the cross. This is made by the minister after he puts on the water "in the Name of the Father, and of the Son, and of the Holy Ghost." The minister dips his finger into the water again and marks with it a cross on the forehead of the person just baptized, "in token that hereafter he (or she) shall not be ashamed to confess the faith of Christ crucified." (Prayer Book, page 249.)

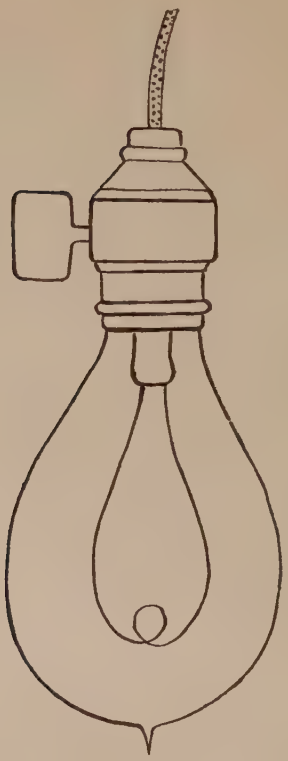
The person is baptized "In the Name of the Father, and of the Son, and of the Holy Ghost." These words must always be used at baptism because Jesus has asked it. The Father, the Son, and the Holy Ghost make up the Holy Trinity, God in three persons.

Read over the services of Baptism in the Prayer Book, beginning with the service of baptism of infants on page 244. This is the first and most important service because it is the most used. However, if a child is very, very sick, baptism may be performed at home (page 251). There is also (page 257) a service for Baptism of grown people, "of riper years."

LESSON 30

QUESTION. What is the inward and spiritual grace?

ANSWER. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.



LESSON 30

INWARD GRACE OF BAPTISM

Electric lights are very common now, except in quite small towns. They are clean and easy to work. When you turn the button, something important happens. It is still the same thing, the same bulb and the same carbon film, but the inward power has been turned on. The electric current is now going through it and it grows light and warm.

When a child or any person is baptized, the spiritual power is turned on. The person remains quite the same outside, but within, the soul grows warmer and the spirit begins to glow. That is the inward and spiritual grace of baptism. The electric lamp is in one sense the same lamp after the electricity is turned on; in another sense it is as different as darkness is from daylight. So it is with the soul. It is the same soul, and yet it is born again at baptism, born into the life of God.

The inward and spiritual grace in baptism is double. In the first place it kills our evil desires, or, as the answer before us says, it is "a death unto sin." At the baptismal service the minister sanctifies the water "to the mystical washing away of sin." Washing with water makes us clean. The water at baptism is a sign of making the soul clean.

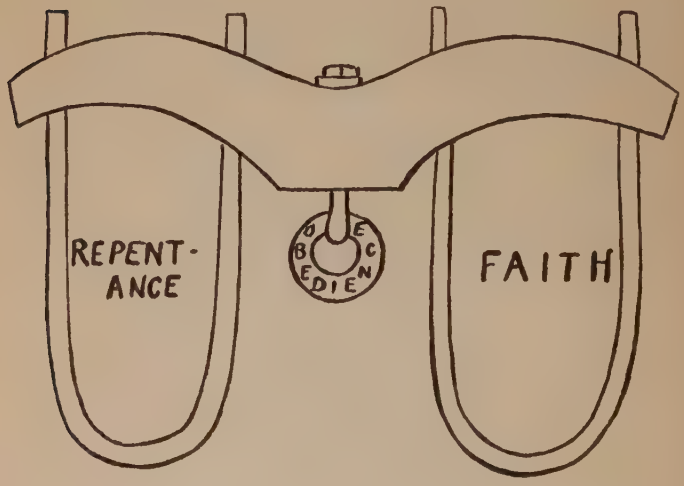
On the other hand, baptism is "a new birth unto righteousness." The second answer in the Catechism truly says that baptism makes me "the child of God." It is the ceremony of adoption into God's family. That adoption gives me all the benefits and helps of the other members of that great family. Also, it gives to my soul the grace or help of God Himself, the Divine Father of all.

This explains "we are hereby (by baptism) made the children of grace." We are born at first into a world where there is temptation and where there is sin, and we, too, can do wrong and probably will do much wrong unless we get all the help we can. God's grace or help comes to us in baptism.

LESSON 31

QUESTION. What is required of persons to be baptized?

ANSWER. Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.



LESSON 31

"REQUIRED OF PERSONS TO BE BAPTIZED"

There were a great many sheep and cattle in Palestine when Jesus lived there. When He said to His followers, "Take My yoke upon you," they at once thought of the cattle they saw every day, with yokes on their necks so that they could draw heavy loads. Then they knew that they had their part to do. It would not be fair to make Jesus do it all. But Jesus promised to help them. He always helps.

Last time we learned that at baptism an inward and spiritual grace comes to help destroy sin and to lead us in the right way. It does, but you have to do your part and I have to do mine. That we learn to-day. Two things we must do: we must Repent and we must have Faith. So we print these two requirements, one in each loop of our yoke.

Repentance is necessary. We must be sorry for our wrong-doing, because God is sorry. But we must not be content just to say that we are sorry. The sorrow must be in our hearts, so that we turn away from the wrong and have nothing more to do with it. If we have done wrong to somebody, then we must go to that person and show that we repent. If we have injured somebody, we must make up for the injury. We make mistakes, but we should learn by them and not make the same mistake a second time. If we have acted like a child of the devil, not like the child of God, we must stop it at once and always afterward be a real child of God.

Faith, also, is necessary. Religion depends on faith. We must firmly believe in God and trust Him in everything. Faith is the eye of the soul. Without faith the soul is in complete darkness.

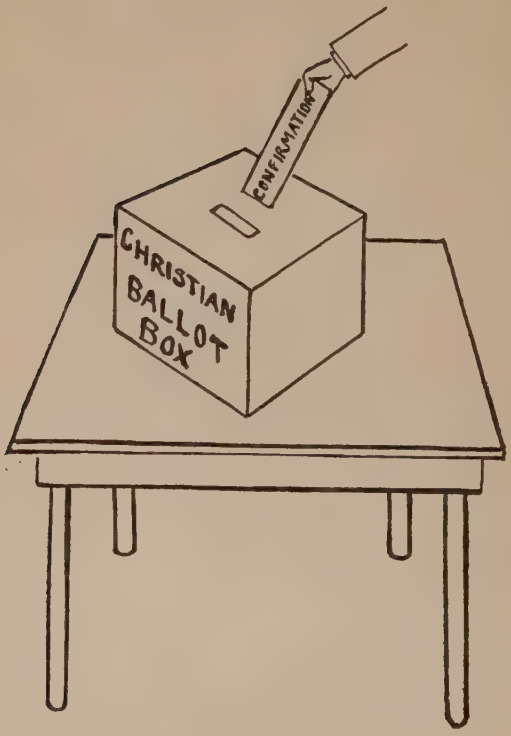
At baptism our sponsors make a threefold vow, or promise —of Renunciation (here called repentance), of Faith, as just mentioned, and thirdly, of Obedience. The answer in this lesson omits obedience, probably because Repentance of the right kind includes obedience and because strong faith always brings obedience. Obedience is therefore printed in the ring

(*Continued on page 76*)

LESSON 32

QUESTION. Why then are infants baptized, when by reason of their tender age they cannot perform them?

ANSWER. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.



LESSON 32

INFANT BAPTISM

When you boys grow up to be men you can vote for the President of the United States and other officers of the government. You mark your choice on a sheet of paper called a ballot. The ballot is then put into a box, called a ballot-box. These boxes are used in clubs and other places where people vote.

The box in the picture is named the CHRISTIAN BALLOT BOX. When you are confirmed you drop into it your vote for the best Christian life and the Kingdom of God. This vote is very important because it decides what you will stand for in this life and what you will be in the next world.

The question of this lesson asks why little babies are baptized when they are too young to repent or to have faith, which are necessary for baptism. The answer is that infants "promise them both" (both repentance and faith) by their "sureties" or sponsors, and that boys and girls, when they grow old enough to know the difference between right and wrong, must make the sacred promise for themselves. This is done when they are confirmed by the Bishop.

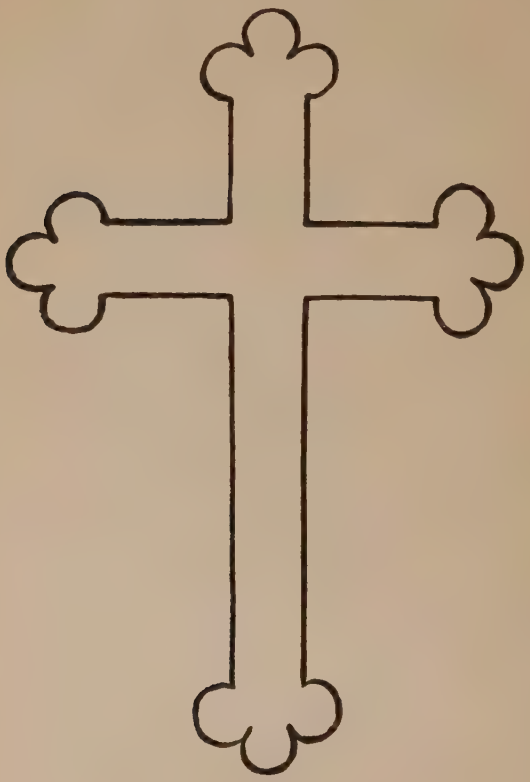
Sponsors are also called God-fathers and God-mothers. A boy should have two God-fathers and one God-mother; a girl should have two God-mothers and one God-father. These God-parents, or "sureties," make for the child the vow of Faith, and promise Repentance and Obedience, too, in the name of the child. When children get old enough, "when they come to age," they are "bound to perform" this solemn promise. They are bound to make the promise and to take the moral responsibility for themselves. It is their duty.

This is done, we just saw, at Confirmation. Only the Bishop can confirm. When you are confirmed you renew all the promises made for you by your sponsors in baptism. Confirmation, then, is your own vote against the evils of the world and the flesh, and your decision to fight against the devil and all his works. Also you vote to believe firmly in God and to obey His commandments always. Then God helps you by giving you the mighty gifts of the Holy Spirit.

LESSON 33

QUESTION. Why was the Sacrament of the Lord's Supper ordained?

ANSWER. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.



LESSON 33

THE LORD'S SUPPER

The cross is the sign of Christ wherever you go. It is on altars in churches all over the world, in China and in Alaska, in Chicago and in London. It is used as a church decoration —on Prayer Books, on church furniture and on the minister's robes. Many people wear crosses on watch-chains and on ribbons round their necks. Very many crosses are shaped like the one in the picture.

The cross is so used because Jesus died hanging on a big wooden cross. They stretched His arms out on the cross-piece and put spikes in His hands and His feet. So the cross reminds us that Jesus Christ died for us on a cross on the first Good Friday. That day is called "Good" because His life and His death were good for us; they save us from sin and wrong.

His death was a great sacrifice. He is the Son of God and He came from God to do good in the world. After showing us how to live so that we, too, can be always with God, He was taken by His enemies and He gave Himself up to die for us. Because of this we can live forever with God. Every boy and every girl receives that benefit by living as Jesus lived and by doing what He said was right. Jesus is with us just the same, and if we only try hard He helps us to correct our mistakes and He saves us from evil.

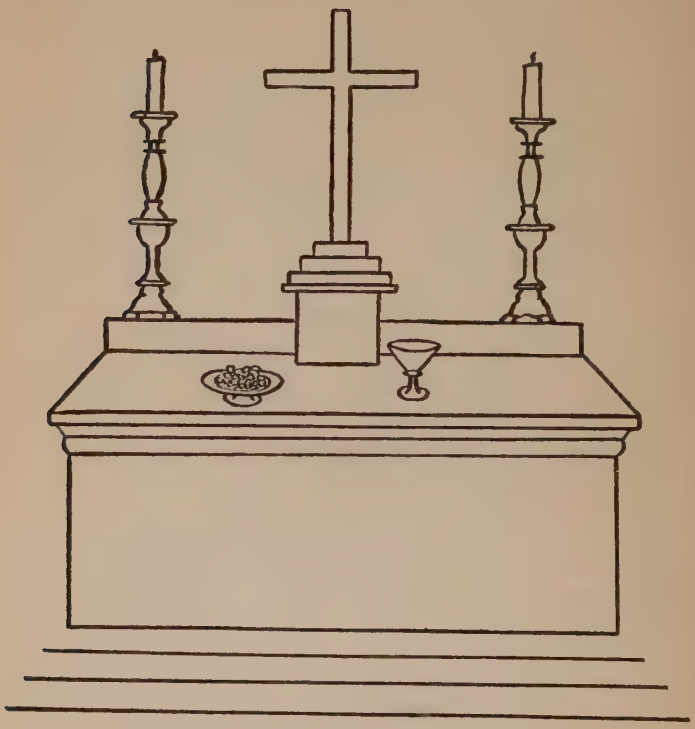
The night before Jesus died He was with His disciples in a large room at the house of a friend. He gave bread and wine to each of them and said, "This is My Body which is given for you," and "This is My Blood which is shed for you."

When He spoke to His disciples the night before He died, He spoke to us all. We too have the Lord's Supper, or Holy Communion, in the Church because Jesus has asked us to have it. "Do this," He said, "in remembrance of Me." Holy Communion, then, is the Sacrament of loving obedience and "continual remembrance" of His great suffering for us on the cross and of His precious death, by which (whereby) we all receive great "benefits."

LESSON 34

QUESTION. What is the outward part or sign of the Lord's Supper?

ANSWER. Bread and Wine, which the Lord hath commanded to be received.



LESSON 34

OUTWARD SIGNS OF THE LORD'S SUPPER

Bread and wine are the two outward parts or signs of the Lord's Supper. It was the last wish of Jesus Christ our Lord that we should receive these in remembrance of Him and in the way He asked. Bread is the staff of life, the commonest nourishing food. Wine was much simpler and more used in the country where Jesus lived than it is now in America.

The plate on which the bread is put is called the paten. Sometimes flat white wafers are used for the bread. These wafers are unleavened (without yeast) and sometimes the bread used is unleavened. The bread at the first Passover in Egypt was unleavened, as God had commanded, and probably Jesus used unleavened bread. But it is not important what kind of bread is used. The bread should be received in the open palm of the right hand. The left hand should be crossed under the right.

The cup from which the wine is drunk is called the chalice. All drinking from the same chalice is a symbol of Christian brotherhood. The wine must be pure. Sometimes water is mixed with the wine because Jesus is supposed to have done so. Also doing this reminds us that when Jesus was pricked with spears while He hung on the cross, He shed out of His side both water and blood. However, water is not necessary.

The bread and wine (called the "elements") are to be covered, when not in use, by a "fair" (clean white) linen cloth. These elements are most sacred, and every speck of dust and all impurities should be kept from them. The clean whiteness is also a symbol of purity of soul.

The Lord's Supper is called the Holy Communion and also the Holy Eucharist. It is prepared on the Lord's Table, called the "Altar." This is in the innermost part of the chancel, at its very center. Only the priest can use the Altar. He consecrates the bread and the wine, using the words of Jesus Christ. (Prayer Book, page 235.)

LESSON 35

QUESTION. What is the inward part, or thing signified?

ANSWER. The Body and Blood of Christ which are spiritually taken and received by the faithful in the Lord's Supper.

LESSON 35

INWARD PART OF THE LORD'S SUPPER

A church building is made of stone or wood or brick, quite like the material used in any other building. The men bring their tools and set to work, and presently the structure is done. It is then consecrated and used to worship in and thus becomes more than a mere building. It is brick or stone or wood, and yet at the same time it is the House of God.

At the Lord's Supper our eyes tell us that we have before us bread and wine, quite like any other bread and wine. Our Prayer Book says that these elements are Christ's Body and Blood. More than this, Jesus tells us so. His Spirit makes it so. "This is My Body," He says, and "This is My Blood." They are bread and wine, and at the same time they are Christ's Body and Blood.

These are the facts. Just how they become facts is hard to explain. The above answer explains a little. It says that the Body and Blood are "spiritually taken and received." Also it says that "the faithful" are the ones who receive them. Faith and the spirit, these two help much.

At the consecration of a church the faith of the worshippers helps to change the building into a holy place. Without faith it would have been better to spend the money in other ways. "Except the Lord build the house their labor is but lost that build it" (Psalm 127:1). Even so it is with Holy Communion. Without faith it is an empty ceremony. Certain it is that none but the faithful receive the benefits of that sacrament.

Also when a church is consecrated the religious spirit of its members helps to change it from building material into a Holy Temple. The place is then spiritually received into the hearts of the people. So are the consecrated bread and wine "spiritually taken and received by the faithful" as the Body and Blood of Christ—whenever the heart is ready for that inner reception.

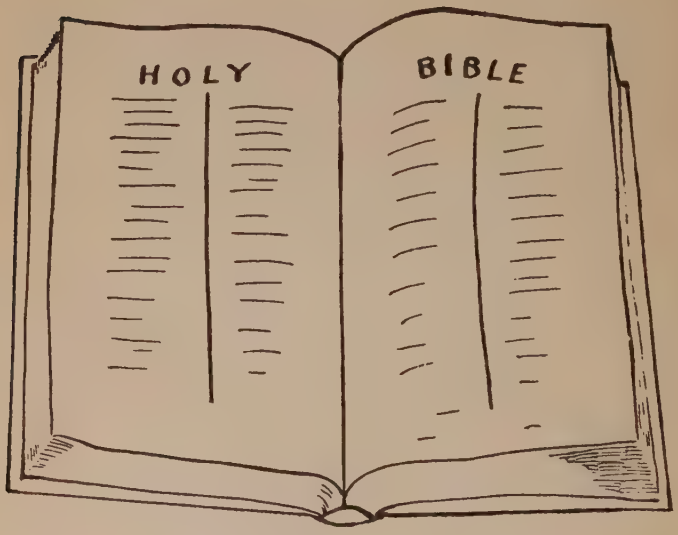
The Body and Blood of Jesus Christ really mean His wonderful life itself. That life power is so much greater than

(*Continued on page* 76)

LESSON 36

QUESTION. What are the benefits whereof we are partakers thereby?

ANSWER. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.



LESSON 36

BENEFITS OF THE HOLY COMMUNION

The Bible often opened and much used gives strength to the heart and supplies food to the soul. We may recite the names of the sixty-six books of the Bible, or we can count the chapters or name the heroes; but the real help comes from reading the sacred words to learn the holy thoughts and absorb the mighty spirit. These give comfort and strength to the soul.

When we come to the Lord's Table and receive Holy Communion our souls are strengthened from another source and by another means. The Bible reaches our souls and strengthens them through our eyes and our minds. The Body and Blood of Christ come into our souls through our bodies and our hearts. We eat the consecrated bread and drink the consecrated wine and behold! they are as Christ said, His Body and His Blood. They strengthen and refresh the soul.

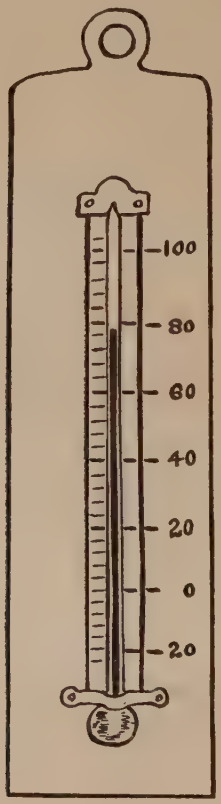
Almost as soon as a child is born he cries for food. As a boy he needs food to strengthen his body and help him grow. In the very poor districts of big cities you will find boys and girls who are weak and very small for their age because they do not get enough to eat. Grown up men and women can not keep strong and well without proper food. At all times the body needs to be strengthened and refreshed.

If this is true of the body, how true also it is that the soul, which is much more important than the body, must be refreshed. Unless the soul is nourished and strengthened and refreshed it soon weakens and dies. The Bible is a great food for the soul. So is a daily life of goodness and honesty. But to lead us in this good life, we need our Church. Most of all we need to meet our Lord at His Table. As the body is strengthened by food and drink, so the soul is strengthened and refreshed by the Body and Blood of Christ at His Holy Communion.

LESSON 37

QUESTION. What is required of those who come to the Lord's Supper?

ANSWER. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.



LESSON 37

REQUIREMENTS FOR HOLY COMMUNION

Thermometers are used to tell us just how cold or how warm the air is. The mercury in the little glass tube in the middle rises when it is warm and falls with the cold. By examining the top of the mercury and the number at the side we get an accurate reading of the temperature. The warmer the air, the higher the number.

Sometimes a look at the thermometer shows that the air is cooler than we think, and sometimes we are surprised to find it warmer than we had supposed. An examination of the soul will give us equally great surprises. Of course our spiritual temperature is harder to read, but we can get some idea of it by a careful examination. We should watch ourselves constantly to be sure that our spiritual condition is right.

Repentance is one cause of a high spiritual reading. We must be truly sorry for our former sins and faults. One of the first things Jesus asked people to do was to repent. To be fair to Him and fair to ourselves we must come to His Supper truly repenting.

Also we come to His Communion "steadfastly purposing to lead a new life." To "purpose" means to intend, to mean. "Steadfastly" means firmly, strongly. It is foolish to make the same mistakes over and over again. Unless we ourselves firmly plan to "lead a new life" our Communion is mockery.

Faith, too, is necessary. A "lively faith" is a powerful, active faith. Great mercy comes from God, but it is Jesus Christ who brings it. For that we must be grateful and must have, too, a "thankful remembrance of His death."

The great need at the Lord's Supper is to "be in charity with all men." Charity means love. All hard feelings and jealousies, all grudges and everything that keeps us from being real brothers and sisters together must be laid aside. These feelings are wrong anyway, and surely very much out of place at Holy Communion. At the Lord's Supper peace and good will prevail—and the wonderful love of Jesus Christ.

LESSON 4

(*Continued from page* 7)

morning and your last word at night. Let Jesus lead you in all that you do. Put the keystone of a solid faith into your life arch.

LESSON 7

(*Continued from page* 13)

be judged according to Jesus Christ. "The quick" is an old-fashioned way of saying "the living."

At the eighth stone the workman said, "I believe in the Holy Ghost." After Jesus went back to God, God sent His Holy Spirit to enter into our hearts and comfort and bless us.

Stone number nine represents in our belief "The Holy Catholic Church." She is holy because her work is Holy, and she is Catholic (Catholic means "universal," not Roman Catholic) because she aims to help everybody to the salvation of Jesus Christ. The Holy Ghost, the sacred power of God, comes to us through the Church. Also the Holy Ghost binds together the good men and women, the good boys and girls, of all times, making the "Communion of Saints," the spiritual companionship of good characters.

At the tenth stone comes "The Forgiveness of Sins." Repentance is necessary, and a willingness to do better.

Above is "The Resurrection of the Body," and at the summit is "The Life Everlasting." This is the right arrangement because through the Church and the power of the cross we are raised from sin and evil and are kept in touch with the highest Christ life, which carries us on after the grave into life everlasting.

LESSON 10

(*Continued from page* 19)

to this day, because the blood-marks showed the destroying angel which houses to pass over.

They began at once, early the next morning, their long journey to the promised land of Canaan. Their travels are described in the book of Exodus—a Greek word which means "going out." God helped them all the way, and in return asked that they obey His commandments which He gave to Moses on Mount Sinai. As they traveled they learned these commandments and obeyed them.

LESSON 14

(*Continued from page* 27)

Sunday is the Christian's "seventh day." It is a day of worship and good works. Every day should be religious. Sunday holiness helps our every-day religion. A well-spent Sunday helps us to be kind, obedient, patient, honest, industrious, and loving.

LESSON 19

(*Continued from page* 37)

ful to the person concerned. Gossip is a bad habit. Refuse to listen to small talk about people, and if you do happen to hear it, refuse to repeat it. It is mean gossip.

Speak not what you *believe* to be true, but what you KNOW to be true. Guard the tongue and set a watch on your lips; they ought to be kept blameless.

LESSON 23

(*Continued from page* 45)

discontented and do not fit into the place we have to fill. Good honest work is the best for all. If we wish to go higher remember that those who are nobly doing their duty are the ones whom God calls to the higher places.

LESSON 24

(*Continued from page* 47)

forgiving our brother and sister in Christ seventy times seven times if necessary. We ask God to forgive us our trespasses *AS* we forgive others theirs—in the same spirit and in the same proportion.

Finally we pray for God's help in the future. If we follow His safe guidance we shall not be led into temptations too great for us, and we shall be delivered from all evil.

In the picture each of these five prayer requests has its own wire.

The poles that hold up the wires are all made of one material, the soundest and strongest in the world—FAITH. The soul can not live without prayer—and prayer can not live without faith.

LESSON 31

(*Continued from page* 61)

of the yoke, where the pull comes. Repentance, Faith, and Obedience complete the strong yoke of religion that pulls every load. Jesus helps, but we must do our own share. Repent and believe, and you will obey God.

LESSON 35

(*Continued from page* 69)

ours that we take it in gradually—first in its outward form, the sign of which is the bread and wine at the Holy Communion; then its inward part, the Body and Blood of Christ, "spiritually taken and received by the faithful."

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